

## Mitchell Blicharz - Biblical Tongues

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Speak to us on the subject of biblical tongues. So I'm sure we will await a blessing at the Lord's hands from brother Mitchell Bleachers from Palo Alto, California.

Well, thank you, Brother Steve. Dear brethren, I'm very happy to be here with you to share in these convention blessings and want to first bring to you the love and greetings of your brethren at Palo Alto, especially of my dear wife Becky and Faith and Mark.

Oh, the blessedness of him that cometh to the 1335 days. These were the words of the Apostle Paul of the prophet Daniel, and of course, he was pointing to our day when, starting with 1874, our Lord would return and serve us with meat in due season. Now, we have, from experience, we have seen that there have been some who have not appreciated what the Lord has given us, and they first set aside this volume and then that volume, and then they finally ended up with only the first and the sixth, and finally they even discarded these and began to hold hands with the nominal systems, singing nominal church hymns, going to nominal services using their commentaries, and eventually now they have degraded to the point of divine healing and speaking in tongues.

So it's possible, and we thought that we would consider this subject of biblical tongues to see how they were used in the early church. In Leviticus, chapter 23, we have a listing of the feasts of Jehovah, and in the feasts, the feast of Passover came 50 days after the peace. The feast of, rather, the feast of Pentecost came 50 days after the feast of Passover. Therefore, in the New Testament, the day of Pentecost came 50 days after the death and the resurrection of our Lord Jesus Christ.

Now, in the light of this truth, there can be only one sacrifice of Christ and only one Pentecost. As the Apostle Paul stated in Hebrews 9, 26, 28, Christ dieth once. So there is not another Calvary and there is not another Pentecost, and yet this is what the. This is the experience that those in the tongues movement are looking for.

They're looking for a second Pentecost accompanied by all the gifts that were given to the early church, which we see to be an unscriptural expectation.

Now, as we turn to the New Testament, we find that there are three accounts where the use of tongues is recorded, and the first of these is in the second chapter of Acts, and we have here the only such baptism of the Holy Spirit recorded in the New Testament. Consequently, the thought of some of the Lord's people that they must expect, that they must labor, that they must pray for another or repeated baptisms of the Holy Spirit is unwarranted. Such baptisms are wholly unnecessary, because the one baptism at Pentecost, supplemented by the one on Cornelius, fills every requirement.

The second reference to the use of tongues is In Acts the tenth chapter, verses 44 to 46, and this is when Peter came to Cornelius, and we read that while Peter yet spake these words, the Holy Spirit fell on all them which heard the word, and they of the circumcision who had come with Peter were astonished that as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit, for they heard them speak in tongues and magnify God. Then answered Peter, can anyone forbid water that these should not be baptized, which have received the Holy Spirit as well as we?

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And he commanded or enjoined them to be baptized in the name of the Lord, then pray they him to tarry certain days.

We read here that the Jews were astonished, though those who came with Peter, that upon these Gentiles that these Gentiles were able to speak in tongues, the same experience that they had at Pentecost. They spoke in tongues that the Jews understood, because it says that they magnified God. In Acts 2:41. On the day of Pentecost, Jews from all over that area of the world heard the gospel in their own tongue, so that 3,000 were baptized and added to the church. This was the result of the proper use of tongues in the early church.

We read further in Acts 10:44, that when while Peter yet spake the Holy Spirit fell on all them that heard the word, not on one or two, but on all. So we see that the proper use of tongues had only to do with preaching and with hearing the word of God. It was needed, and it was product.

Then In Acts the 19th chapter, verses 1 to 7, we have another incident of the use of tongues.

And we read, starting with verse one, that it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coast, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Spirit since ye believed? And they said unto him, we have not so much as heard, whether there be any Holy Spirit, and he said unto them, unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the Holy Spirit came on them, and they spake with tongues and prophesied, and all the men were about 12 at this time. They had no New Testament that they could read or study, and they had not even heard of Pentecost and the Holy Spirit. They had been baptized into John's baptism.

Now in Paul's presence, they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them, they they received the Holy Spirit, they received the gift of the Holy Spirit, they were able to speak in tongues, and they prophesied or they began to publicly expound God's word. So they were like little loudspeakers. They were receiving mechanically, and they were speaking out in the tongues that were given to them, and they began to preach God's word to people who could understand what they were saying and were drawn to the truth.

And so we have here in these three accounts, the only three in the New Testament of the speaking of tongues in Acts chapters 2, 10, and 19. The only other references to tongues in the New Testament are the 12th, 13th, and 14th chapters of First Corinthians.

Now the question has come up, Are the tongues in Acts and in first Corinthians the same? The answer is yes.

Much of the difficulty in the tongues movement has come from making the tongues of First Corinthians different from that of Acts 2. The Scriptures use only one word for tongue, and is number 1100 in the Strong's concordance, which means a known tongue of the world. The word unknown, when you used in the phrase unknown tongue, is italicized and was supplied by the translators. It does not appear in the older manuscripts, and so those in the early church who spoke in the tongue, they spoke in a tongue that was understood, not in an unknown tongue.

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Now as far as the way that tongues were to be used, we find in First Corinthians the 14th chapter, verses 27 to 28. If any man speak in a tongue, let it be by 2, or at the most by 3, and by course, and let one interpret. But if there be no interpreter, let him keep silence in the church. Paul's instructions were, that only two or three should speak, and that by course, in other words, that they should take turns, also that it should not be done without an interpreter. If these admonitions were understood and practiced, it would do away with the modern tongues movement, where many endeavored to speak at the same time and without an interpreter.

In this conjunction, the apostle continues in verse 34, Let your women keep silence in the churches. That is, they were not permitted to speak in tongues in the church. Since tongues were intended, they were used to teach in the church and to preach. Women were not permitted to do this in the church. We find this to be consistent with Paul's instruction to Timothy that a woman was not to teach in the church.

If these instructions were followed, the tongue's movement would come to a halt.

Now, with this scriptural background, let us consider the only two references to tongues, Acts and First Corinthians 12, 13 and 14.

Acts does not explain the gift of tongues, it merely records its use. It is only the passages in First Corinthians that define its regulation, the extent of the gift.

The First Corinthians the theme of First Corinthians is the purification of the church. The apostle Paul was very concerned about their Christian conduct, and so it was written to this church. Because of Paul's grief in the church's immaturity division and also their immorality, it was written to the church at Corinth to correct a threefold problem. First, their conduct, secondly, their sensual ways and thirdly, to leave their childish practices and to give attention to sober instruction. Now, for example, concerning this last point, we read in First Corinthians 13:11 when I was a child, I spake as a child, I understood as a child, I thought as a child.

But when I became a man, I put away childish things, and so the Apostle Paul wanted them to put away childish things that they might become mature as a church. What would be one of the things that the apostle might be referring to here?

Well, we read in First Corinthians 14:22 that tongues are for a sign, not to them that believe, but to them that believe not, and he's here giving us two important truths. First, that tongues are for a sign, and secondly, that they are for unbelievers.

We read concerning the Jews of that day in 1st Corinthians 1:22 for the Jews received require a sign. Matthew 13:38 the scribes and Pharisees said, teacher, we would see a sign from thee, and in John 6:30, what sign showest thou that we might see and believe you? So from this scripture. In First Corinthians 14:22, we see that the use of tongues was a sign gift to Israel.

In the Greek the word sign means a token, a token to convey a message, and we know that miracles which tongues were that the miracles were performed for just one purpose, that is, for presenting a message.

John confirms this in John 20, verses 30 to 31, and many other signs. Truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his

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name. So we see then, brethren, that tongues were that that tongues were therefore a sign to unbelievers, and notice that this sign was for Jewish unbelievers, as Paul confirms in 1 Corinthians 14:21. In the law it is written, with other tongues and with other lips will I speak unto this people.

The phrase this people only refers to Jews. You will notice that in each of these three instances when tongues were exercised, that Jews were always present, and it was for their benefit.

Now we also learned that Paul said that tongues would cease.

We read in First Corinthians 13:8, that charity never faileth, but whether there be prophecies, they shall fail, and whether there be tongues, they shall cease. When did tongues cease? Well, when three conditions were fulfilled. First, after the apostles died, and John was the last apostle to die, we believe according to the Scriptures. Secondly, when the word of God was complete, and that was with the book of Revelation which John had written and third, when the church was established and when these three conditions were fulfilled, tongues ceased.

We believe that tongues and other gifts were given to the early church as child gifts. To a young beginning church, it was something new. They served to establish the church. They were temporary gifts given until there was no further need for them. Even later, already during Paul's time, he could say that God in these last days, last days hath spoken unto us through his Son.

Already they were able to read the Gospels that were available, and they didn't need tongues, and so you can see that there was a transition now that as the Scriptures were available, tongues began to fade away, and again we read in Romans 10:17, faith cometh by hearing, and hearing by the word of God. So Paul endeavored to wean them away from dependence upon signs and to depend more upon the word of God.

A scripture that is misunderstood and misapplied by the tongues movement is found in 1 Corinthians 12:13. It reads, for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into that one spirit. They look for a baptism of the Holy Spirit, with accompanying gifts of the Spirit, as at Pentecost, and I remember one time calling on a dawn name that I received in our area, and he was in one of the new churches there, and he was positive that if they only had enough faith that they would be able to do all the things that the early church did.

However, this text clearly indicates, brethren, that by the divine operation of the Holy Spirit, everyone who believes partakes of that outpouring of the Holy Spirit which came upon the church at Pentecost. Notice that it says all Every member is made partaker of that baptism or anointing of the Holy Spirit, and furthermore, the Literal Translation, and any but the King James translation, puts the verse in the past tense, hearkening back to Pentecost. For by one Spirit we were all immersed into one body, and we were all made partakers, and we were all made to drink of one Spirit. Therefore we should not expect or pray for an individual baptism of the Holy Spirit, for the speaking of tongues, or any of the other former gifts of the Spirit.

And then Paul continues in 1 Corinthians 13, 1 Though I speak with the tongues of men and angels, and have not love, I have become as sounding brass and tinkling cymbal, nothing but a bag of wind and a lot of noise. Instead, Paul writes in 1 Corinthians 14, 1 follow after charity and desire spiritual gifts, but rather that ye may prophesy. Here he is emphasizing spiritual growth, the maturing of the church, and getting away from the use of the sign gift of tongues. Chapter 14 is really a continuation of the lessons that were put forth in chapters 12 and 13, and his admonition is

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that we should endeavor to prophesy, to speak forth, or to publicly expound.

The reason why the Lord has given us the truth is that we would tell others about it. It's like the domino effect, except that we don't fall.

Put not your light under a bushel, but put it on a lampstand that everyone can see it. You remember when there were those 12 brethren that had received only John's baptism, and that as soon as Paul came there and laid his hands upon them, they began to prophesy, they began to preach. This was an effective method of preaching the truth in that early day. We today have a wonderful opportunity to publicly expound, and that is, while we are active as individual ecclesiasts in having our individual efforts, and as a collective body, we can preach the truth through the radio.

It is, I believe, the most efficient and effective and systematic week after week after week method of preaching the truth. This is our commission, isn't it? In Isaiah 61, as we read that the Spirit of the Lord. God is upon me, because the Lord hath anointed me to preach good tidings unto them meek. He had sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

So our message is, as the prophet declares, to bind up the broken hearts, to tell them about the kingdom.

It is among the brokenhearted that the Lord is seeking his bride, and so, brethren, let us continue to preach the good tidings to the meek, and to bind up the brokenhearted. In Ecclesiastes 11:6, we read, in the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike. Good. I'm sure we all agree that we're living in the evening time of the Gospel age and that we are admonished to continue to preach the word, because we don't know whether we'll prosper this or that.

But let us do that which the Lord has put into our hands. For we know that the night cometh when no man can work. So let us put forth all our effort, our means, our strength, into letting this wonderful light shine to others.

In the 14th chapter, verses 119 of First Corinthians, Paul evaluates the speaking of tongues and prophesying, and he makes this we see that prophesying or speaking out, the truth involves the mind. Tongues involve emotions and feelings. If all that one is looking for is emotion and feeling, we open up ourselves to Satanic pressure, and Satan will accommodate. We are living in a day of our Lord's presence, which is accompanied by an energetic operation of Satan. With all power and signs and lying wonders and strong delusions, let us remember that Satan made the serpent speak.

Therefore let us be on the alert to resist this snare as being of the adversary. In conclusion, brethren, the gift of tongues was given to the early church as a signed gift to unbelieving Jews, and tongues ceased when the twelve apostles died, because by then the word of God was completed and the church was established.

Thank you very much, Brother Mitchell, for that very informative hymn 238 this session it Sa Ra Ra.

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Bow our heads and our hearts, asking Brother Mitchell to close the session.

Our Father, who art in Heaven, hallowed be Thy Holy Name. We come before Thee again to thank Thee for Thy word of truth that Thou hast sent into our midst that we can feast at the table that Thou hast prepared for us. We pray that our hearts may be open to receive the love and and wonderful instruction that we will receive at this convention. Pray that Thou continue to bless those who will serve and us all as we listen, that we may benefit and be strengthened in this evil day to continue to fight the good fight of faith. We pray, Father Thy blessing upon the harvest work for the completion of Thy Church and the establishment of Thy kingdom.

For this we pray in Jesus precious Name. Amen.